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EDITORIAL NOTES.

We have before us in the English language a little booklet, entitled "Baju Nāth, The Arm of the Lord," a narrative of a Hindu Pilgrim, Price One anna, North India Tract Society, Allahabad. This booklet portrays very briefly the experiences of a Hindu pilgrim, who was sincerely seeking for salvation from sin. It details his varied experiences and disappointments as he went from one holy shrine to another. After many weary months and years and after spending a fortune upon the rapacious Brahmins who cluster around these pilgrim centres, he tells how that, almost by accident, he comes in touch with a man who showed him the true way of salvation through Jesus Christ. We will give our readers a few extracts, hoping that each will procure a copy for himself.

Of himself, Baju Nāth says:

"Born in Northern Rajputana, a K-hatri by caste, I lost my father at an early age; and becoming dissatisfied with the agricultural life I had adopted, I went away to a shrine in the West and attached myself to a renowned Guru who has a vast number of followers all over India, of all grades from Rajas to the common labourers. The Guru lives in princely state, with a numerous staff of retainers, keeps up a small army of Infantry, Cavalry, and even Artillery, and possesses several fortified strongholds."

After living for some time under this Guru, Baju Nāth discovered that the religious ceremonies practised here were a farce and that the great end in view was the accumulation of worldly gain, which was accomplished by pocketing all the offerings made in numerous shrines. Leaving the Guru, he began to visit various shrines. The first was that of Krishna. Of this he says:

"My soul turned away from the lifeless ritual. The pujaris seeing that I had money, and noticing my spiritual dejection, told me that if I really wanted satisfaction of soul I could only get that by worshipping the genuine image of Krishna, which was in the inner shrine, access to which could only be had by paying a large fee. As I was anxious to get this very experience, I paid the fee and was led into the presence of the very image itself. Oh! how I poured out my very soul in devotion at the feet of that idol as I touched them with my hands! All was in vain. I emerged as unsatisfied as I had entered."

Baju Nāth now tried the merit of Mahadeo. He was told that he would be satisfied by miraculous manifestations, "not the least of which was that the lingam grew in size as the Ganges' water was poured on it." By paying a large sum of money, he was at last taken into the presence of the holy lingam, which being about two and a half inches in height would grow to be eighteen inches high during the time the holy Ganges' water was being poured upon it.

He writes of this as follows:—

"Here was I at last, face to face with this emblematic representation of the mighty God of this age, who was about to favour me with a miraculous manifestation as a token of his acceptance of my worship. O, how awful did that place appear to me! as I tremblingly approached, and with a faltering hand poured the water over the lingam. Immediately the attending pujari cried out "See! See! how rapidly it is growing!" No growth whatever could I see, and so I replied "I do not see any change at all in it." "Why, it is nearly a cubit in height now," said the pujari, "and see! see! how rapidly it returns to its original size." I knew of course that he was lying, for I had watched the lingam too closely and earnestly; and am perfectly certain that no change whatever took place in it. I, however, saw that such barefaced audacity of these wretched pujaris may too often palm off this lie as a true fact on the too credulous belief of many a pilgrim. So I left Gokarn Mahadeo's shrine in utter disgust. I was, however, careful to limit my contempt to these pujaris, and my faith in God himself remained unshaken, for I attributed the failure to my own unworthiness."

Still clinging to the belief that he should find spiritual life somewhere among the Holy places, he tried several of them, among which were Jagan Nath at Poorie, and Gunga Sagar. At the last place he joined himself to a famous Sadhu whose whole demeanor "bespoke a state of semi-conscious ecstasy." The length of his locks was truly magnificent and they were more foully smeared with ashes, than those of any other, and then he had given up eating all solid food and lived only on milk! He was again doomed to disappointment. "Alas!" says he "As soon as he could trust me, he let the mask fall off, and I saw that his locks were of false hair, that he surreptitiously ate wheat flour cooked at his own fire, when all had fallen asleep, and that his state of ecstatic bliss was but the result of the continuous intoxicating influence of bhang, charas, and

ganja! I therefore left him in disgust, and I am sorry to add that the above description will answer for almost every Sadhu who professes to have attained a high degree of sanctity.

Baju Nath continued to visit other shrines but, becoming destitute, he began to beg for food. One day being almost at the point of starvation he went to a bungalow in Deoghar. Of his visit there he gives the following account:

"I then heard a lady's voice speaking to some one within, and immediately an old gentleman with a grey beard came out into the verandah. He said this was not a place for distributing charity, but that God's gift of a free salvation in Jesus Christ was offered freely to all, so that if one would but take of this spiritual food, this bread of life, he would no longer need to be solicitous about the food for his carnal body.

"Something in the gentleman's way of talking (and he spoke Hindi well) as well as something in the tone of the lady's voice, who had, I afterwards learned, asked this gentleman, her husband, to come out and speak to me, touched some chord in my heart, and I freely entered into conversation with him. At his request, I sat down in the verandah and listened to him as he explained the salvation in Christ Jesus. He showed me that sin is nothing else but the assertion of the creature's own will against the will of God; so that one entertains many thoughts, and uses words and does acts that these may give him satisfaction or pleasure without consideration as to whether they may be displeasing to his Creator; so that sin is a state of the heart that is at enmity against God. Nothing that man may do in this world outside of himself, nothing that he can do within himself, can get this evil condition of his heart changed; that in fact this attitude of the sinner's heart against God so completely ruins man's heart that it cannot again be mended, righted, or purified of its sinfulness; so that the condition of such a man is that of a sinner irretrievably, hopelessly lost, and doomed to eternal punishment for the impious rebellion of such an insignificant creature against his infinite Creator. But God being also a God of Infinite Love, in wondrous pity for His fallen creatures, sent His only begotten Son, co-equal with Himself, to take the form of man, to live a human life of supernatural goodness and virtue, and through human sin and at the hands of sinners, to be crucified on an ignominious gibbet, so that any one believing on Him by realizing this infinite love, may have his old heart consumed by the fire of this love and may get by the power of God, through the operation of this faith, a new heart, and a new life, so that all things may be new.

"Before even the gentleman could explain the result that must follow in man's heart through this belief, I saw by the wondrous light of this superhuman conception of love that then indeed one could with the joy of his whole being cry out "Not my will, O God, but Thine be done!" The gentleman told me that Jesus has said no one can come to God as his Father except through Him, and that all these assertions which men keep making that God is their father are nothing but *forms of words*; whereas the Christian's conception of God as his Father (because he is the Father of Jesus Christ) express, not an *assertion* but a *true relationship* with God, through Jesus Christ.

"Then the lady who had spoken first, and two others, came out into the verandah, and spoke to me of their own experiences of this love of God in Jesus Christ and sang some bhajans in Hindi all of the same great Love. What a wondrous conception of God was here unfolded to me! What a contrast to the manifestation in Kali! in Mahadeo! What a different state of life to the conception of the Kalijug! How this idea of the relation between myself and God surpasses any thought I had ever formed on this subject before. In all my previous aspirations for a union with my Creator, I never had been able to rise to the conception of such a relation of love as the bond of such. The thought that for such a worthless sinner as myself, Jesus, my own Creator should have poured out His life's blood on the cross, so utterly transcended anything that any man could possibly conceive, that I saw that man never could have known this message of salvation, if it had not been *God's Truth*, revealed by God himself to man. I saw that not only this world but the whole universe contained nothing better for man than this belief in this wondrous love of God for me, as manifested in Christ Jesus. So I believed.

In due course Baju Nath received baptism and now rejoices in the assurance of everlasting life through Jesus Christ, "in whom God was reconciling the world unto Himself."

Current Thought and Incident.

1. The Principles of Legal Evidence Applied to the New Testament Records.

BY HON. ALFRED RUSSELL

Modern unbelief seeks to overthrow the historical character of the New Testament records, and to treat them as mythological, as Niebuhr treats the traditions concerning Romulus and Remus.

The events recorded occupy a period not longer than the lifetime of a man. The collection consist of twenty seven independent documents, written by several persons at different dates, as follows: Four biographies of Christ, twenty-one letters written by those engaged in the spread of the new religion, one church history, for a period of about fourteen years after the ascension.

What I desire to show is, that the historical evidence of the life, teachings, miracles, death, resurrection and ascension of the founder of Christianity and of its first propagators, is of an authentic and satisfactory character, according to the principles of legal evidence administered in the courts of common law under our civil government.

The leading lawyers of America have in general been Christian believers, including every one of the chief justices of the United States supreme court. Daniel Webster contemplated a work on the evidences of Christianity from a legal standpoint, and made some preparation for the work not long before his death; and Greenleaf, the standard author on Evidence, to whom, I am indebted, composed a short treatise on the subject.

I first mention that the inquiry under our rules of legal evidence in the courts, in trials of fact, is not whether it is possible that the testimony may be false, but whether there is sufficient probability that it is true. The foundation of our religion is a basis of fact. The existence and ministry of its Founder, his doctrines and miracles, his death, resurrection and ascension, are set forth by his

biographers as facts, and to a great degree within their personal knowledge. The ancient writings of the New Testament contain the knowledge we have of these facts, and our inquiry divides itself into two parts.

1st. Are those ancient writings proven to be genuine according to the principles of law applied where ancient documents are offered as evidence in our courts of law?

2nd. Are the authors of these writings (if the writings are received as genuine), entitled to belief as witnesses if we examine their testimony as if it were produced in court?

First, then, as to the genuineness of the documents. This is a proposition of fact; such a proposition is proved when its truth is established by competent and satisfactory evidence. Competent means such as the nature of the thing to be proved requires. Satisfactory means that which will satisfy the mind and conscience of an ordinary man.

The rule of municipal law as to the genuineness of ancient writings is clear, undoubted, familiar, perfectly well established, and often applied in the courts. It is this: Every document apparently ancient, coming from the proper repository or custody and bearing on its face no marks of forgery, the law presumes to be genuine, and casts upon the opposite party the burden of proving it to be otherwise; and it may be read in evidence unless the opposing party is able successfully to impeach it. (Greenleaf on evidence, Sections 31, 112, 570). The term "evidence" indeed was first applied to documents, and not to oral testimony. (2 Pollock and Maitland, Hist. Law 625). This presumption resembles many other legal presumptions. For example: that a man is presumed innocent until he is proven guilty; and that everything has been done fairly and legally until it is proved otherwise.

The writings of the New Testament fall precisely within this rule. These writings are found in the custody of the church; that is, found in the place where they would naturally be looked for, and they are found in familiar use in every Christian community from the days of their composition.

All the ancient manuscripts of the New Testament we now possess are written on parchment or vellum, and the number and antiquity of these manuscripts are surprisingly great, and far greater than in the case of the manuscripts of any of the celebrated and unquestioned writings of classic antiquity or of any of the universally accepted law books and statutes of Rome or England.

We have many manuscripts of the New Testament, of which about fifty are more than one thousand years old, and some are more than fifteen hundred years old. We have manuscripts nearer to the lifetime of the apostles than we are to the lifetime of the pilgrim Fathers, and the writers of which could have known those who themselves knew the apostles. An eminent friend of mine, of the Boston bar, Sidney Bartlett, recently deceased at a great age, in his youth, at his birthplace, Plymouth, Mass., conversed with those who in their youth had conversed with those who had landed in the Mayflower.

We have less than thirty of the MSS. of Plato and Herodotus, and none of them are one thousand years old. The Emperor Constantine directed fifty copies of the New Testament to be made, and distributed, and there is less controversy in regard to the text of the New Testament than respecting that of Shakespeare. The Alexander MS. is of the date of the Council of Nice, in the year 325 of the Christian era.

More than one hundred accepted writers, beginning

with the latter part of the first century of the Christian era, testified to the New Testament writings and their genuineness. Justin Martyr one of the most ancient, died at the beginning of the second century. The Pagan historian, Tacitus, records that the Christians in Rome during the reign of Nero, in the year 64 of the Christian era, and during the lifetime of the apostles, were already, to quote his own words, "a vast multitude." Piny, in the year 102 of the Christian era, in the next generation after Tacitus, speaks of their great numbers in the remote province of Bithynia, and the Christian writers from the year 150 to 180, described their brethren as thickly scattered over the whole known world, both civilized and barbarian, and stated the use of the New Testament universally in their churches. Historical writers whose authority is unchallenged, testify to the books of the four Evangelists from the beginning of the first century.

Now, what would the judges of our courts say to such nearly co-temporaneous testimony as the foregoing? That is, the testimony of historical writers, whether Pagan or Christian.

There is a well-known principle in respect to legal evidence called "Judicial Notice." Courts take what is termed judicial notice of all matters of public history without the production of evidence; also of modes of travel and transportation; the general course of business; the meaning of current phrases; the geography and history of countries, ancient and modern; their language and principal authors. In other words, take judicial notice of whatever is common knowledge in the world.

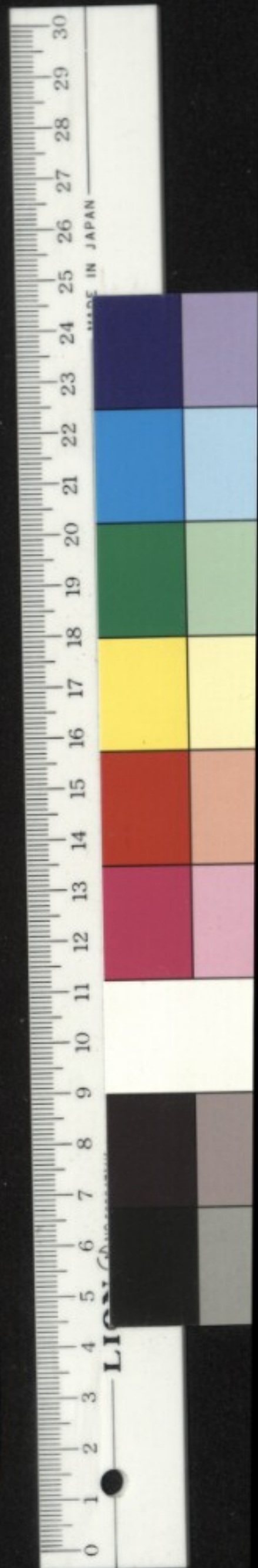
Besides, in considering the genuineness of the New Testament documents, our law courts would look not only at the corroborative circumstances to which I have just referred, but also to other circumstances to which I will now allude, namely, the general acceptance of their apparent authorship; the character of the age in which they purport to be written; the apparent purpose of their authors; the language in which they wrote; and their confirmation by contemporary writers, as already referred to.

Glance for a moment at these corroborative circumstances a little more fully. As respects the authorship of these writings they have been attributed, from the beginning to the writers whose names are attached to them as uniformly as "The Retreat of the Ten Thousand" has been ascribed to Xenophon, or "The Lives of the Caesars" to Suetonius. There is a substantial agreement between the contents of the gospels, the Acts, and Epistles concerning the life, teachings, miracles, death, resurrection, and ascension of Christ; an agreement far greater than we find in the historians of England touching English history.

To be continued

It is stated that the Liverpool School of Tropical Medicine is to receive the Nobel prize £800 for its work in connection with malaria. It is claimed that the expedition fitted out by this school, have proved that malaria is caused by the mosquito's bite. This discovery come as a revelation to those interested in tropical diseases, as the mosquito has not been regarded as a death-carrying agency. Major Ross, of the Liverpool School of Tropical Medicine, is shortly to proceed to Sweden to receive the prize from the hands of King Oscar.

Truth is eclipsed often and it sets for a night; but never is it turned aside from its eternal path.—Ware.



TRACT NO 5.**Registration of Tuberculosis.**

Tuberculosis, or consumption, as it is usually called, is a contagious disease. The contagion centers around the person who has it, so that he as well as the place in which he dwells are liable to give the disease to others. But the contagion is confined to the matter given off from the diseased part, such as sputum which comes from diseased lungs, or matter which comes from a sore; and contagion can be destroyed when such sputum or matter is given off, thus making the person of the consumptive, as well as the place in which he lives, harmless to others.

To do this, certain knowledge and means are necessary. Where is this knowledge and means to come from? Under our system of government from the Board of Health. But how is the Board of Health to know who needs them? *Only through registration of every case of tuberculosis.*

Now there are a great many people who seem to think that registration of tuberculosis means putting a yellow label on every consumptive's house, or tying a yellow ribbon on his coat, so that the poor consumptive may be branded and shunned like Cain. Nothing could be farther from the truth.

The only objects which can be obtained by registration of tuberculosis are: 1st To give knowledge and help to the consumptive and his family for their protection and for the protection of the public; 2d, To protect people against the danger from contaminated houses into which they may innocently move. As things are now, a family may run into danger which they cannot see. If the house has been occupied by a consumptive, some member of the family moving in is very likely to get the disease. If every case of tuberculosis were registered, the Board of Health could watch houses which are occupied by consumptives and require their disinfection when vacated. To properly disinfect a house is rather an expensive operation, and this being the case few landlords will do it except under compulsion. No one can compel a landlord to disinfect such a house except the Board of Health, and the Board of Health cannot do so unless it knows where the house is.

Registration of tuberculosis would indeed be one of the greatest blessings possible to the people, and especially to the poor people. There would be no publicity in the matter. The suffering of the consumptive poor would be lessened because they would be at least known to the authorities. The fact is we have all grown so indifferent about the existence of consumption and so callous about the sufferings of the consumptive that we seem oblivious of them. The poor consumptive could not be more completely hidden in the desert than he is in our midst. He needs to be discovered. He needs public attention and only through registration can he get it.

Count no duty too little, no round of life too small, no work too low, if it come in thy way, since God thinks so much of it as to send his angels to guard thee in it.—Mark Guy Pearse.

POPULAR IDOLS SMASHED.

Science is a relentless iconoclast. Scarce a month passes that does not bring the report of the exploding by the investigations of science of some popular fallacy; the exposure of some sham that has been entrenched in the prejudices of generations.

From time immemorial alcohol has been the popular antidote for the bite of a venomous snake. Whatever might be charged against whisky, this, at least, was claimed in its behalf, and generally conceded even by its enemies, that if the victim of snake-bite could be filled with whisky, he was saved. But hear this from American Medicine, a scientific magazine.

"There is not on record an authenticated case of snake-bite cured by whisky. Plenty of individuals bitten while under the influence of liquor have died, and large amounts of alcohol have failed to save life in many cases. Only about one in six of those bitten by venomous snakes die. The remaining five are cured by anything they happen to have taken. Stimulation is excellent, but the giving of whisky to drunkenness by lowering the resistive vitality has undoubtedly been a causative factor in many deaths supposedly from snake-bite that would not otherwise have occurred."

Generally it is thought that it goes without saying that alcohol is a valuable stimulant; that it is an appetizer; an aid to digestion and nourishes and strengthens; that it warms you when cold, and that it will render you immune to contagious diseases. But let science visit the pantheon and henceforth votaries find only empty shrines where these idols stood.

In the British Medical Journal, Dr. Bienfalt, an eminent authority, speaks of alcohol thus:

1. Is alcohol a digestive? No; its indigestion produces a passing excitation; interrupts the proper action of the muscles of the stomach, because alcohol as an anaesthetic after having irritated the walls of this organ; and it drives the blood to the skin, and so interferes with the action of the gastric juice.

2. Is an alcohol appetizer? No; it produces an excitation of the stomach which causes a sensation taken for hunger.

3. Is alcohol a food? No; it does not correspond to

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the definition of a food, and the heat that it seems to produce does not serve as actual warmth.

4. Is alcohol heating? No; it causes a flow of blood to the skin and lowering of temperature.

5. Is alcohol a stimulant? No; in no case, either physical or mental.

6. Is alcohol a protector against contagion? No; it predisposes the body to contagion.

7. Can we live without alcohol? This idea that we cannot live without alcohol is a prejudice that numerous facts contradict.

8. Is alcohol good for children? It should never be given to children.

WONDERFUL INSTINCT OF BIRDS.

"Man reasons, but animals have instinct to teach them how to protect themselves and how to rear their little ones," was told me when a child. Among the many pets I tried to bring up in a happy family, I found some had this gift more developed than others, and it seems as if dogs, cats and birds planned as human beings do. We have a number of anecdotes showing this quality in dogs and cats, and here are others showing how the instinct of birds is often akin to reason.

A well-known Boston gentleman had a present of six pairs of beautiful Calcutta doves, all pure white. He was anxious to increase his flock, and, placing them in a commodious dovecote with a row of pigeonholes about four feet from the floor, awaited the result. Soon two of the pairs deposited eggs, and hatched each two squabs in nests about five holes apart. One afternoon he found that a little one had fallen out and was killed. The next morning, in looking from his chamber window, he observed the doves carrying up in their beaks materials for a new nest; but seeing the unusual size of the twigs selected, he went out to see how things progressed. To his astonishment, he found that the doves which had their two squabs in their nest had erected, during the morning hours, a barrier of twigs, about an inch and a half high, along the front of their pigeonhole, thus guarding against the catastrophe which happened to their neighbours.

SOUTH AFRICA'S OBSERVATORY.

The Rev. Edmund Goetz, S. J., sailed lately from South Africa, for France, where he will buy astronomical, meteorological, and magnetic instruments for the first observatory to be established in South Africa. This is a work in which Cecil Rhodes was greatly interested, the progress of which was arrested by the Boer war. The observatory will be established at Bulawayo Rhodesia.

The work of cataloguing the stars around the South Pole has been under the charge of the Rev. R. J. Hagen, S. J., an American astronomer. The chief result of ten years' work has been the production of six volumes of charts and catalogues of the fainter variable stars. Four more volumes are now ready for printing, and two more of lately discovered variables are in progress.

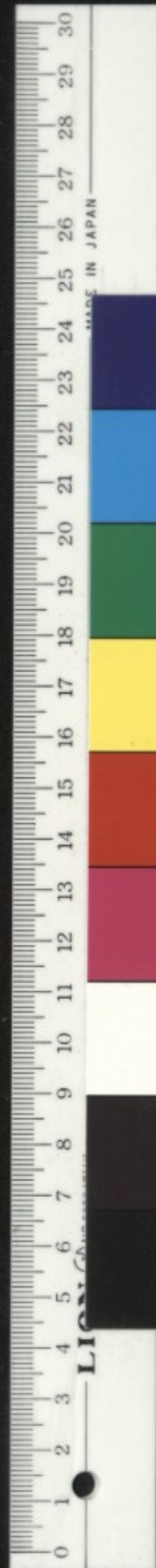


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And His tender love for me,
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He alone who makes me free.
How I loathe my imperfections,
And my dark, besetting sin,
But, praise God, there's One Almighty
Who can keep me pure within.

He it is who healed the leper
In Divine Compassion's love,
Now before the throne of glory
Still He pleads for such above.
Who can say, "Lord, I've been faithful,
I have ever done my best,
Let me live before Thy Presence
And enjoy my well-earned rest."

God forbid. Hear that strong crying
Back in drear Gethsemane.
For our sins God's lamb was offered
On the Cross of Calvary.
Mammon's glory soon will perish
In that light, O God, from Thee
For our only full salvation
Is the man of Galilee.

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CONDEMNATION OF BRITISH POLICY.

London, July 15.

A long letter from General Botha to a friend, but apparently intended for publication, has been published in the Times. He denounces unreservedly and practically the whole British administration of the Transvaal. Mr. Chamberlain's visit he describes as a dismal failure, and Lord Milner's despatches on the success of the repatriation work as a fairy tale for home consumption. The whole policy, he says is inspired by fear and distrust, and consequently the Transvaal is most unhappy and dissatisfied.

TRIBAL DISCONTENT WITH THE MULLAH.

Advises from Somaliland state that several tribes are tired of the Mullah's exactions and would readily desert if we promised them protection. This would involve a general occupation of the interior which Government are not likely to approve, but disaffection may hasten British action.

London, July 15.

The commercial treaty between Britain and Persia, concluded at Teheran on the 29th February, was ratified on the 27th May. It grants reciprocally the "most favoured nation" treatment, abolishes the Persian five per cent export duty, except for a few articles, abolishes all existing taxes for the maintenance of caravan roads; abolishes the system of farming Customs duties, replacing it by Government Customs offices with ample warehouses for storage in bond.

EQUAL TREATMENT WITH RUSSIAN GOODS.

By a declaration attached to the treaty Persia undertakes to allow British merchandise any reduction conceded to merchandise imported from Russia.

THE SECRET CONFERENCE.

London, July 16.

Reuter's Chong-ching correspondent says it is admitted that the contingency of war was discussed at the secret conference held at Port Arthur, but it is denied that this was the object of the conference.

A marked increase in Russia's warlike preparation have taken place since General Kuropatkin's arrival.

AN ARRANGEMENT.

It is announced at Washington that the Manchurian question has been satisfactorily settled. China has promised to open several closed ports to the world's trade, and Russia has intimated that she does not oppose the same. It is understood that the ports will be Mukden and Tatungtas.

THE INDIAN RESERVE IN SOUTH AFRICA.

London, July 16.

Mr Brodrick in the House of Commons explained the position, and said the 25,000 men forming the South Africa garrison will be held definitely available for service in India.

London, July 16.

Mr. Brodrick in the House of Commons said it is expected that Sir C. Egerton with the fresh reinforcements will strike a fair blow at the Mullah, but a vast expedition was not contemplated.

NEW NAVAL SCHEME.

A new naval scheme has been sanctioned which provides for the annual expenditure of three millions sterling during the next twenty years, to cover the cost of electric light installation at all naval stations, and the removal of the new Gunners School from Devonport, and the conversion of dockyard into a depot for repairs to destroyers, and includes provision of increased accommodation at Chatham and erection of new forts.

SINKING.

The Pope is sinking. Great excitement prevails at the Vatican and Rome. The Pope's confessor remains in the antechamber of the bedroom.

The Cardinals, after visiting the Vatican this morning, returned in the afternoon. In the event of the Pope's death a Conclave will be held with all the rigorous formalities formerly observed.

TRADE WITH KOREA.

London, July 18.

Reuter's Yokohama correspondent states that the British representative has requested the opening of Wiju to foreign trade, and that the Korean Government is believed to be favourable to the idea.

OPPOSED BY RUSSIA.

London, July 19.

M. Pavloff, the Russian Minister, has had an audience of the Emperor of Korea and opposed the opening of Wiju to foreign trade which the British representative had requested.

A CONFERENCE.

London, July 18.

The Anglo-French Union for the development of commercial relations between Britain and France is practically completed. A number of French delegates arrive in London on Tuesday with deputies of the arbitration group for purpose of conferring with the English representatives of the union.

London, July 18.

Lord Roberts had the faecdom of Birmingham presented him to-day.

Mr. Chamberlain in a speech highly enlogised his services to the county.
London, July 19.

President Roosevelt has decided to summon a special session of Congress for the purpose of introducing legislation dealing with the present unsatisfactory financial conditions, particularly in connection with trusts, several of which are notoriously tottering and others bankrupt.

INDIA'S SHARE OF COST.

Calcutta, July 20.
London, July 19.—Sir Henry Campbell, Bannerman, in the House of Commons, condemned the attempt to make India contribute to the maintenance of troops in South Africa. The *Daily Chronicle* describes the proposal, which is attributed to Mr Chamberlain, as "shameful." The Liberal Party intend to oppose it strongly.—*Indian Daily News Special*

AT ALLAHABAD.

Allahabad, July 16.
For the first time since last September heavy rain fell at Allahabad on Saturday, two inches being registered.

THE SENTENCE.

Calcutta, July 18.
Mr. H. A. Martin, Proprietor of the Sanragir Colliery, Ranee-gunge, re-tried in connection with the death of a native servant, was on Friday sentenced to three years' imprisonment.
The prisoner had been tried before at Burdwan and acquitted. The Judge asked the jury to eliminate from their minds that the accused was of European extraction and the deceased was a Bengali.

London, July 20—5 50 p. m.
The Pope is dead.

THE FINAL STAGE.

London, July 20.
The condition of the Pope yesterday became most alarming, and entered the final stage 10 o'clock yesterday evening, when he lost consciousness completely, and lay in a profound coma. A Cardinal was waiting to administer Extreme Unction. The doctors thought he could hardly live till dawn, and certainly not survive to-day.

THE PEOPLE'S BLESSING.

At midday to day all the Cardinals, Ambassadors and other dignitaries were admitted to his chamber, and Extreme Unction was administered. The Pope, with a great effort, blessed the assemblage and clasped the hands of the Cardinals in turn. The scene was a most moving one.

His Holiness died at 4 o'clock in the afternoon.

REPLY TO THE ADDRESS AT KINGSTOWN.

London, July 21.
The King and Queen landed at Kingstown to-day.
The King responding to the address, said that the death of the Pope had saddened his heart and that of multitude of his subject. He knew, he said, Pope Leo's interest in the welfare of the people of the British Empire.
His Majesty concluded: "My visit coincides with bright hopes that a new era of prosperity is opening for Ireland, and my fervent prayer is that the country will grow in contentment and happiness."

THE LAST MOMENTS.

London, July 21.
Pope's death was preceded by a short struggle, and he then fell into a profound lethargy passing calmly away while the Cardinals and dignitaries kneeling and weeping recited prayers for the dying. Then the Grand Penitentiary recited the Prayer for the Dead.
Sixty Cardinals and dignitaries defiled past the corpse, kissing its hands.

THE BODY.

The body is clad in white, with the face veiled, and rests on a bed.

OFFICIAL ARRANGEMENTS.

Cardinal Oreglia, as Grand Camerlengo, assumed official direction of the Vatican; Cardinal Rampolla immediately ceasing to act as Secretary of State.

EMBALMED.

The Pope's body has been embalmed, and will be removed tomorrow to St. Peter's for lying in state.
The Italian Government are making admirable arrangement for the maintenance of order.

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